MASMID

1940

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MASMID

ANNUAL PUBLICATION

YESHIVA COLLEGE

...1940...

1·9·4·0

WE DEDICATE

To those students who, in the service of their school, have so generously given of their time and energy for the enrichment of the activities of the college; to those students who, in their untiring endeavor, have identified themselves with the idea of Yeshiva; to those students who have thus endowed Yeshiva College with a spirit of sacrifice and devotion—this Masmid of 1940 is gratefully dedicated.

FOREWORD

We of nineteen-forty now take our place among the graduates of Yeshiva College. In this volume we have tried to capture the Yeshiva we have known. But there are events which no words can paint—we have only touched the shadows of our heritage. The deeper imprints of Yeshiva we take with us.

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FACULTY

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Assistant Librarian

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Instructor in Chemistry

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Professor of Chemistry

ROBERT CALVIN WHITFORD, Ph.D.
Professor of English

MORDECAI GABRIEL, M.A.
Laboratory Assistant in Biology

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Below are listed the names of those members whose pictures do not appear in the preceding pages.

SELIGMAN BAMBERGER, Ph.D.
Assistant Professor of Chemistry

BERNARD FLOCH, Ph.D.
Instructor in Latin

JACQUES GOLDBERGER, M.D.
Instructor in Biology

ABRAHAM B. HURWITZ, M.A.
Instructor in Physical Education

NATHAN SAVITSKY, M.D.
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Lecturer in Biology

SAMUEL L. SAR
Instructor in Bible

SOLOMON ZEITLIN, Ph.D.
Professor of Jewish History

WILLIAM MARGOLIS, M.A.
Laboratory Assistant in Chemistry

JOSHUA MATZ, M.A.
Assistant in Mathematics

●

The following are among the members of the Medical Staff that has rendered invaluable service to the students.

DR. ROBERT ROTHSCHILD
DR. ARNOLD CASSELL
DR. ISADORE FISCHER
DR. JACOB LEVINE
DR. HAROLD MARGULIES
DR. BENJAMIN ABERMAN
DR. HARRY KANE
DR. HERBERT KATZEV
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DR. JEROME PELTZ
DR. DAVID PELTZ
DR. FELIX LEFRAK
DR. PHILIP GREENFIELD

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CLASSES

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CLASS OF '41

CLASS OF '42

CLASS OF '43

SENIORS

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SENIOR CLASS

"...The Days That Are No More"

September 1936, and 50 bewildered frosh relegate thoughts of high school commencements and summer vacations to the realm of pleasant memories. 1940? Just an awesome number representing a year of unknown perfection which we doubt we'll never reach.

June 1940—Forty placid senior bowed low with the weight of years march in solemn procession out of the Lamport auditorium with a collegiate career behind them and a hard world ahead.

". . . tears from the depths of some divine despair rise and look upon the days that are no more?" —no more? . . . forgotten? . . . Impossible- Out of the treasure of fond memories that crowd our thoughts many of these moments will ever live on. How can we forget?

1936—A cosmopolitan bunch of rowdy but scholarly freshmen get their first look at Yeshiva . . . Yeshiva, a place where students learn Motimatiks through the parabolic dips of the professor . . . That's the course where our class first begins to function . . . Where Robins migrate North instead of South—Jerry and Leo from Cleveland and Pittsburgh respectively . . . Where "young men go East" to seek Dam'on fortune leaving the Hollywood atmosphere behind—that's Maimon and Newman from the West coast . . . Where Hinchin beats the Theatre Guild to it as he brings the first act of "A Philadelphia Story" to N.Y. for a Y.C. opening . . . Hartford contributes Meyer Shapiro to this con-glamour-ation. He is a fairy nice fellow . . . Where Sid Merrin makes Mahatma Ghandi's loincloth look like a full dress suit as he unveils his gym uniform in Doc Hurwitz's class . . . he almost unveils himself, too . . . This is Yeshiva . . . Where the "Class of '40" becomes a euphemism what with the administration's ideas of making college a life career . . . An extra year of schooling, they claim, will give us more time for study, so we end up playing ball Tuesday afternoons . . . At least two of us, Dlugacz and Povzea, feel at home with this five year plan . . . Somewhere and someplace there was an election and we find Krutman our president and Blachowitz the vice . . . *Yeshiva*, where a "Rhodes" scholar teaches French, a French scholar teaches German and a man of the world (handsome hobo B'laaz) teaches English . . . February, and twenty more conscripts choose the paths of glory that leadeth but to "Yiras Shomaim" . . . Geller gives us all a thrill one fine dawn's early light when he invites us all to witness his first snowfall. Sho'nuff you all don't see sech things down Texas way where ah comes from . . . Freshmen come Trupin onto the varsity as Koslowe tops the scorers, Avrech stars, and Bob Schwartz coaches the class team

from his place on the varsity bench . . . We wonder why we don't have two more men on the varsity, as Krevsky and Merrin almost bring us an intramural championship . . . Buildings to the right of us, buildings to the left of us, and now buildings go up in front of us as the rivets volley and thunder . . . Safir carries on for the dormant Dramatic Society with his vivid Bio lectures . . . Mr. Sar (he teaches Bible, you knowe) uses totalitarian methods by liquidating 61.1111% of the class as he "mis-lays" his high marks . . . Koslowe is still Koslovsky . . . But don't get us wrong, we love Yeshiva.

1937—Back from our first vacation as full-fledged collegians to that same Yeshiva with the Harlem view blocked out by Venetian blinds . . . Blachowitz has by now talked himself into the class presidency while Goldman starts up the political ladder as V.P. . . . Evidently not acquainted with Yeshiva "bottlonim," Shipley endeavors to teach us the art and science of wasting time. What a course! "A diarrhea of words and a constipation of thought," to quote the prof . . . YESHIVA, where Biblical confusion reigns: Chem prof gives way to atom and Jacob gives way to Isaac(s) as the clamoring for a dean produces results—; but he prefers to be called Assistant to the President . . . Goldman becomes Business Manager of "Commie" and a fortunate Burro Park lassie sees all the leading Broadway shows . . . Hinchin is startled by Doc Freed's revelations on sex . . . Our stage debut at the first Class Nite is a success but our screen test in Damon's roof garden class remains in the negative . . . "Mike" Abromowitz shows us that a sneeze is not always a symptom of a cold . . . He redeems himself by flashing light on the subject in Dr. Brody's class . . . an inventa. no less . . . Written reviews are what they now call term exams . . . Avrech joins the Levin bandwagon and gets himself elected Athletic Manager in the landslide . . . Oh yes, Kos is still known as Koslovsky. . . . But don't get us wrong, we love Yeshiva.

1938—YESHIVA, a place where Alexander the Great teaches Philosophy and history is made by another Alexander . . . where kings will be philosophers and philosophers would be on the "Semicha" committee . . . Where the Sar and a German caterer beat the Hitler-Stalin non-aggression pact by a year . . . where soup pots become rat traps . . . Merrin and Klaperman, at a loss for amusement in the evenings, sit in on Levin's Council . . . where the Psych class storms the Bastille and bombards the Sells with chalk . . . A psychological experiment in self-analysis reveals the startling fact that Schechter's emotions are more easily stimulated by a pencil than by a KISS . . . Schnall covers his head with a Yarmulke and himself with glory as he keeps the class team in the intra-mural running . . . We lose our dignity and Bronstein his pants in the Junior-Freshman "blitzkrieg" . . . America votes a dummy its top entertainer and Yeshiva follows suit with top class nite honors going to Shikey Bard McCarthy . . . Organic Chemistry is one small nightmare. Wait till next year for the big one . . . The fellows begin to meet "major" catastrophes . . .Three of us get a preview of things to come as they "aisle" it at the 1939 commencement . . . Povzea cops the Junior medal, Bronstein gets the Math award, and Goldman receives the Fishel Essay prize . . . The latter becomes a fifth columnist by writing "On the Sidelines" while breaking onto the faculty via the Physics laboratory . . . Bobby Schwartz spends quiet evenings at home picking out splinters from his basketball uniform . . . Irv (yes, sir, still Koslovsky)- captains and virtually coaches the basketball team . . . The 1939 class leaves us a "Shaer" and the bad debts of Sol Aber . . . That's Yeshiva, but don't get us wrong. We love it!

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1939—We return for our last dose of Yeshiva. Yes, the same Yeshiva . . . where freshmen get their year's supply of inspiration and we mooch our year's supply of cigarettes at the Fresh-Senior smoker . . . where the KKK is beneficial . . . we mean some real college teachers in the persons of Messieurs and Professors *Kisch, Klein* and *Kraus* . . . Doc Litman draws capacity crowds to peace assembly (a beauteous girl speaker being purely incidental) . . . Registrar trains the female youth of America for military life with six-hour changes of secretaries . . . Yok Goldman is now at the "wheel" as President of the school . . . His V.P. is some newcomer to the school named Koslowe—the name sounds vaguely familiar but we just can't seem to place it . . . And oh, yes, Shikey Bard is our Secretary . . . To complete the round of school leadership, Krevsky serves on the Faculty-student relations committee . . . He also tackles the difficult Masmid editorship, and, together with Al Hans, gets us a miracle photographer who takes pictures without film . . . Mike Abramowitz marshalls all his friends who can write English to write his name in on the ballot for Athletic Manager—and—believe it or not, he gets in . . . Bob Schwartz consoles himself with the adventures of one Richard Tracy in the dormitory corridors at 1:00 A.M. . . . We give some other class a chance at the first class nite by not participating . . . Gil Klaperman, Schnall and Bobby Schwartz go through the "loups" as they gain official recognition as wolves . . . Henry Zeisel takes the good Doc seriously and joins the ranks of the proletariat, leaving us sans prexy . . . Sid Merrin takes over and Hinchin achieves his life ambition by getting into council so that he may second all the motions . . . Blachowitz modestly disclaims all honors concommittant with being elected president of the debating society . . . But don't get him wrong . . . Blackie loves Blackie . . . Physics knowledge goes Low'an lower as Solly Maimon intimidates the triple integral . . . The Chem boys begin to size up Eli as they slave away at Quali and Quanti . . . We lose our inferiority complex when we visit King's County under Doc Savitsky's guidance . . . they let us out . . . Our presentation at the second class nite comes dangerously close to winning but we can hardly blame them . . . they just couldn't see us . . . "Blackie" and "Mike" Michaly travel around the country on S.C. dough but show that they're Yeshiva "bread" by out-talking opposition . . . Dlugacz and Gorodetzer go deeper into red, the latter as Business Manager of "Commie" . . . Cap and gowns flutter in the Spring breeze as we prepare for graduation . . . and then commencement brings it all to an end . . . Yes, this is the Yeshiva that we stand ready to leave; but don't get it wrong, the Yeshiva undoubtedly loves us.

MAYER ABRAMOWITZ
Tel Aviv, Palestine

ABRAHAM AVRECH
Brooklyn, N. Y.

ISAIAH BARD
Dorchester, Mass.

M. ELIAS BLACHOWITZ
New York, N. Y.

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JACOB BRONSTEIN
Baltimore, Md.

GERALD ENGEL
Brooklyn, N. Y.

SIDNEY FEIGENBAUM
Brooklyn, N. Y.

SAMUEL J. FOX
Rochester, N. Y.

YONAH GELLER
Houston, Texas

JACOB GOLDMAN
Brooklyn, N. Y.

PHILIP GORODETZER
Dorchester, Mass.

THEODORE GROSS
Brooklyn, N. Y.

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ALBERT HANS
New York, N. Y.

MARTIN I. HINCHIN
Philadelphia, Penna.

GILBERT KLAPERMAN
Brooklyn, N. Y.

CHAIM KOENIGSBERG
New York, N. Y.

IRVING KOSLOWE
New York, N. Y.

MEYER KRAMER
Centerville, Iowa

SEYMOUR KREVSKY
Allentown, Penna.

SOLOMON MAIMON
Seattle, Wash.

MASMID

SIDNEY MERRIN
Allentown, Penna.

EUGENE MICHALY
Baltimore, Md.

ALEX NEWMAN
Portland, Oregon

SHOLOM NOVOSELLER
Philadelphia, Penna.

MURRAY POVZEA
Brooklyn, N. Y.

MILTON RICHMAN
Bronx, N. Y.

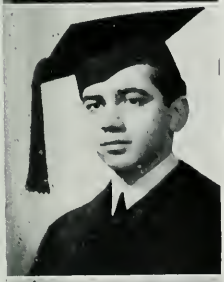
LEO ROBINS
Pittsburgh, Penna.

SAMUEL ROSENBAUM
New York, N. Y.

MASMID

SAM RUBENSTEIN
Brooklyn, N. Y.

NORMAN SAMSON
Baltimore, Md.



MORRIS SCHNALL
Philadelphia, Penna.

SELIG SCHECHTER
New York, N. Y.

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ROBERT SCHWARTZ
Brooklyn, N. Y.

MEYER SHAPIRO
Hartford, Conn.

MYER A. SIEGEL
Lancaster, Penna.

BERNARD SUSSMAN
New York, N. Y.

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ABRAHAM WALKER
Bronx, N. Y.

HERBERT WILLIG
Brooklyn, N. Y.

Yeshiva Senior — 1940 Model

Age ..... 20 years, 8 months

Height ..... 5 feet, 7 inches

Weight ..... 152 pounds

Most respected ..... Max Elias Blachowitz

Class gentleman ..... Myer Siegel

Most popular ..... Sidney Merrin

Most likely to succeed ..... Max E. Blachowitz

Done most for Yeshiva ..... Sholom Novoseller

Handsomest ..... Max E. Blachowitz

Class comedian ..... Isaiah Bard

Most industrious ..... Meyer Kramer

Class athlete ..... Abraham Avrech

Most literary ..... Meyer Kramer

Best dressed ..... Eugene Michaly

Most naive ..... Martin Hinchin

Most popular of the faculty ..... Dr. Litman

Best lecturer of the faculty ..... Dr. Savitsky

Most respected of the faculty ..... Dr. Belkin

Hardest course ..... Physics

Most enjoyable course ..... Abnormal Psychology, Philosophy

Hardest year ..... Sophomore

Most pleasant year ..... Senior

Favorite morning paper ..... The New York Times

Favorite evening paper ..... New York Post

Favorite magazine ..... Life

Income expected five years after graduation ..... $2,500-$3,000

Send son to Yeshiva College ..... Yes

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ACTIVITIES

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MASMID

SEYMOUR KREVSKY

Editor-in-Chief

The theme of this, the twelfth annual MASMID, has been the representation of an expanding Yeshiva College. In developing this theme we have attempted to present to you both in word and picture life within the towers of Yeshiva as we aim toward its perfection.

To produce a representative year book we felt that it was necessary to feature in such a book numerous and characteristic snapshots. The MASMID of 1940 contains the largest number of pictures of any book in the history of the annual. The photographs are intended to show the channels of interest and endeavor which we students make use of in order to inspirit the expanding Yeshiva College.

We also represented pictorially the individual members of the faculty as we see them every day.

Together with the descriptions and picturizations of our extra-curricular activities, we have included in this MASMID a select gathering of literary material which represents the more sublime expressions of thought and cultural achievements of the students.

To those who have aided in the production of the 1940 MASMID we wish to express our sincere thanks.

SEYMOUR KREVSKY
and ALBERT HANS

ALBERT HANS

Business Manager

MASMID STAFF

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JACOB GOLDMAN

M. ELIAS BLACHOWITZ

Advertising Associate

ABRAHAM WALKER

Staff Assistants

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MARTIN HINCHIN
JULIUS ROSENTHAL
SEYMOUR KRUTMAN
SOLOMON MAIMON
SIDNEY REISS
JEROME ROSENBLUM

Art and Photography

DAVID MILLER

ALFRED WIESEL

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1939-1940

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Vice-President
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Editor (Masmid)
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ISAIAH BARD

Athletic Manager
MAYER ABRAMOWITZ

Editor (Commentator)
HYMAN C. CHANOVER

Senior Class

Pres.—SIDNEY MERRIN
Vice-Pres.—MARTIN HINCHIN

Junior Class

Pres.—SAUL GOPIN
Vice-Pres.—PINCUS DACHOWITZ

Sophomore Class

Pres.—MORRIS EPSTEIN
Vice-Pres. JOSEPH SOKOLOW

Freshman Class

Pres.—JACOB WALKER
VicePres.—JOSEPH KARASICK

MASMID

Message from the President

By JACOB GOLDMAN

With the conclusion of the current academic year, Yeshiva College brings to a close the days of its childhood. When the Bar Mitzvah of Yeshiva is celebrated next year, in a manner of speaking, our majority will have been attained and Yeshiva will have stepped into its appointed place in the Jewish as well as the secular world of scholarship. This, of course, is an extreme theorization but possessing a moral indeed.

The childhood of an institution—much like that of a human being—is a period of unsteadiness, of physical unstability, of "emotional" fluctuation. The pulse of the institution, as measured by the activity within it, reels and vacillates with a gradually decreasing rapidity and finally steadies itself by assuming a standard means which it is later expected to maintain with unqualified regularity. As we graduate from our tender-age, our pace must necessarily become more defined and it will remain for future classes and generations to cling steadfastly to this supposedly ideal rate of activity. Thus, in evaluating the activities and accomplishments of Student Council in the past year, we must do so with an eye towards the future and a fond hope that we who go on have provided an ample foundation for the classes of the future to build upon.

First and foremost to be considered among this year's accomplishments of the student body and its administration comes the treatment of vital student problems and faculty-student relations. We can very well point with pride to the extremely cordial relations between the student body and the faculty. At last, that state of mutual trust and confidence between the students and administration for which we so long have striven, has been realized. The Faculty-Executive Committee has succeeded in gaining the respect, admiration, and trust of the entire student fold. It is this spirit of active cooperation between faculty and students, between administration and administration, that makes for unretarded improvement of conditions within our institution and the plight of its constituents. This equilibrium we eye with sophisticated pride and a sincere hope that this consummation is devoutly to be wished and maintained.

In the realm of the student self-government structure, and second only to the aforementioned vital student relationships, are included the wide range of extra-curricular activities flourishing within the walls of Yeshiva. The foregoing pages will tell the tale; a tale of an active student body laden with a dual academic burden with manifold personal complications and yet finding ample time for so many varied activities of so high a caliber. The Commentator is, indeed a chapter in itself; the Athletics; the Dramatic Society; the Debating Society are all testimonials to the favorable expansion of our extra-curricular activities. And what of the various cultural groups that were formed in the course of the current year:—the Music club and the Maimonides Health club, which this year saw a belated

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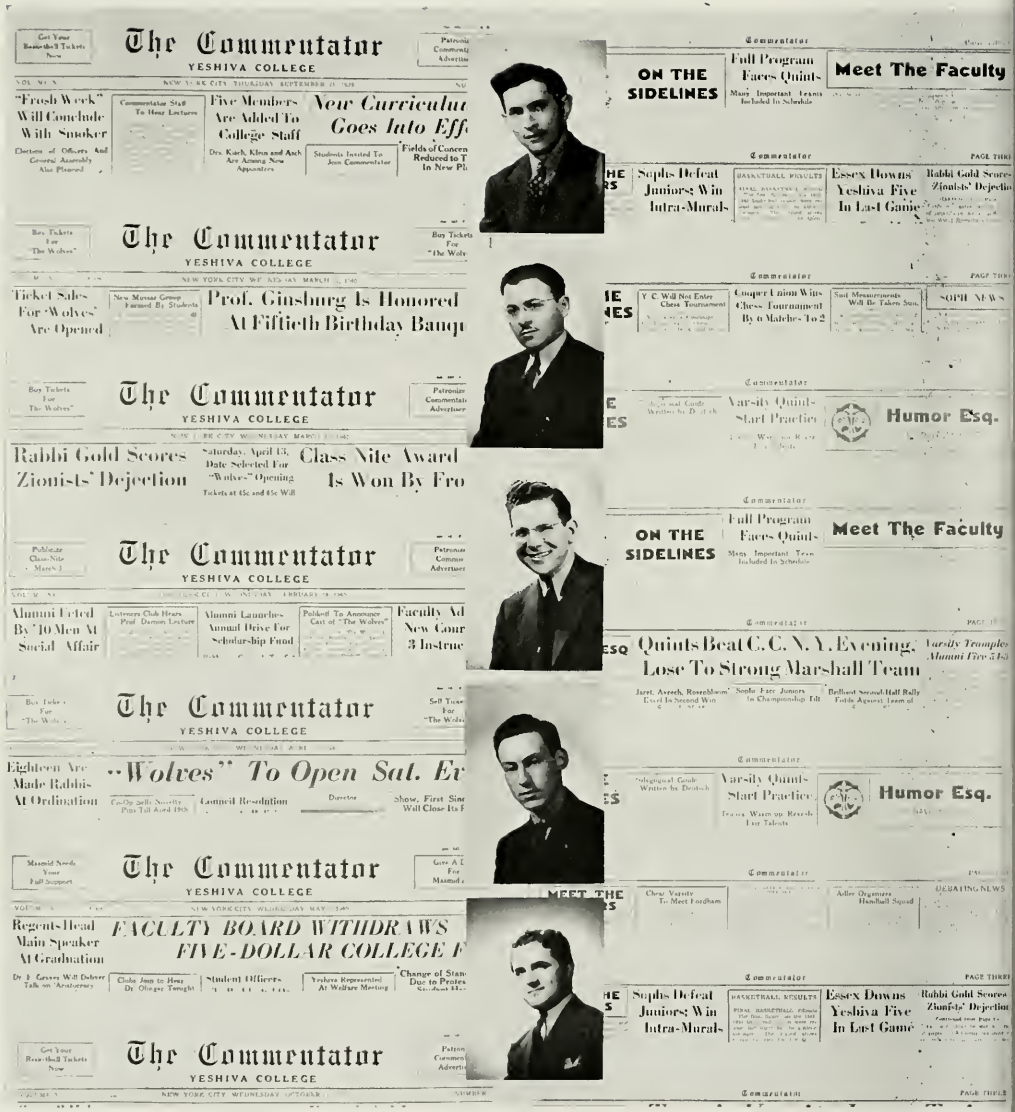
but heartening rejuvenation. And in this category it were well to mention our student assemblies which in the fall semester reached a measure of success never before attained at Yeshiva and which set a mark for future years.

The third front on which we have fought our battle and which bids fair for consideration as far as the future is concerned though intrinsically not as important as the other activities—is our struggle for recognition in the collegiate world—not as mere participants, but as leaders. We have tried to the best of our ability to emphasize the need for social and organizational contacts for Yeshiva as a whole and for its students. In the newly formed Metropolitan College Council—a representative body in which all the local colleges and universities participated, Yeshiva took an active part. We also continued our affiliation with the Federation of Jewish Student Organizations which our own leaders helped organize over a year ago. On the whole, we did succeed in spreading the name of Yeshiva—if not over the country—at least to every nook and corner of the local campuses and the Metropolitan area.

It would be impossible to conclude this short retrospective view without a word or two about the future. We who are leaving Yeshiva are not leaving behind us just the four walls of an impressive edifice; we are not leaving merely a treasure of fond memories; nor is it an educational factory to which we are saying Good-bye. Those of us who have spent nights, months, and even terms and years working together toward one end feel as though we are leaving behind us an ideal. It is an ideal at which our predecessors aimed at and whose fruition we hope to see in our days. Those of us who have been profoundly interested in the affairs of the student body have continually striven toward the extension of that idealogical "synthesis" so as to include a third and equally important component. To express this end, this ideal, in words would be futile. Suffice it to say that in addition to classrooms work, we have been able to educate ourselves for future social and religious utility by means of the ties and bonds which we have formed and are as inestimable in their value as they are significant in their potency. Together have we built a foundation and together we all hope to return to a completed structure. It is not merely an admiration or respect that we take with us but a genuine love for Yeshiva and the principles for which it stands.


The Commentator
YESHIVA COLLEGE
"Frosh Week" Will Conclude With Smoker
Five Members Are Added To College Staff
New Curriculu Goes Into Eff
Ticket Sales For "Wolves" Are Opened
Prof. Ginsburg Is Honored At Fiftieth Birthday Banqu
Rabbi Gold Scores Zionists' Dejection
Class Nite Award Is Won By Fro
Alumni Feted By '10 Men At Social Affair
Faculty Ad New Cour 3 Instruc
"Wolves" To Open Sat. Ev
Eighteen Are Made Rabbis At Ordination
Regents Head Main Speaker At Graduation
FACULTY BOARD WITHDRAWS FIVE-DOLLAR COLLEGE F
ON THE SIDELINES
Full Program Faces Quints
Meet The Faculty
Sophs Defeat Juniors; Win Intra-Murals
Essex Downs Yeshiva Five In Last Game
Varsity Quints Start Practice
Humor Esq.
Quints Beat C. C. N. Y. Evening; Lose To Strong Marshall Team
MEET THE

HYMAN CHANOVER, Editor-in-Chief
EPHRAIM MANDELCORN, Managing Editor
JULIUS ROSENTHAL, News Editor
ABRAHAM KARP, Sports Editor
PHILIP GORODETZER, Business Manager

COMMENTATOR

Celebrating its fifth year as the official organ of the Yeshiva College student body, *The Commentator* this year set forth that policy of constant and unremitting effort for justice within the school first articulated by the publication's pioneers and founders.

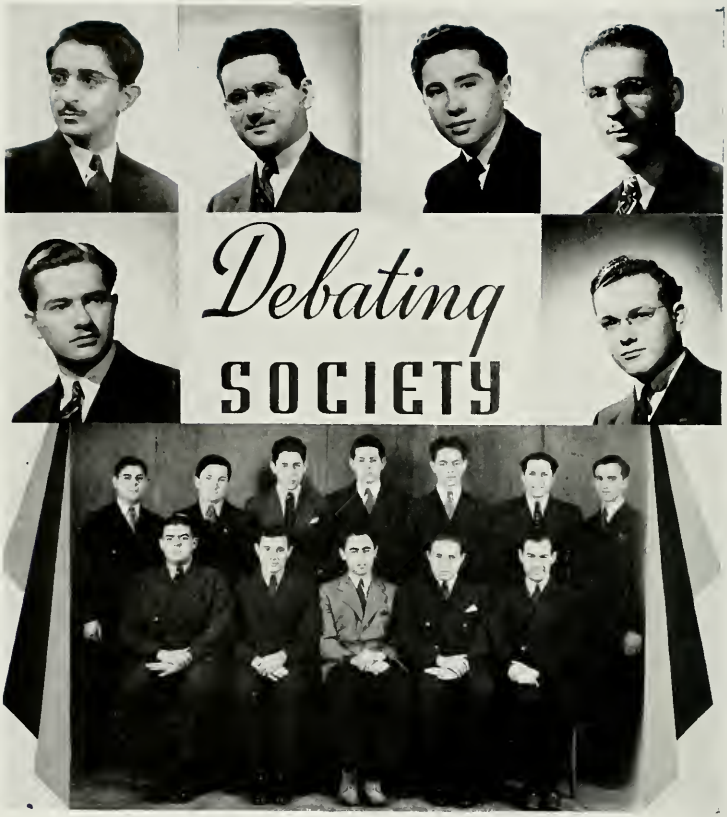
The anniversary was marked by a special commemorative issue which featured a facsimile reproduction of the first *Commentator* and a trenchant review of the paper's history as well as congratulatory messages from former editors.

In addition to this special edition, two six-page issues were published during the first term, an unprecedented occurrence in Yeshiva journalism annals.. The increased use of photographs to a greater extent than at any previous time also improved notably the physical appearance of the journal.

Commentator was made considerably more interesting and attractive by the regular columns which appeared during the year. "Humor Esq." by David Mirsky and Abe Karp provided the lighter touch, while Morris Epstein's "Drama Ticks" presented news and reviews of Broadway theatres. "Meet the Faculty" was a popular innovation which met with great enthusiasm, together with the annual "Meet the Seniors."

In keeping with its ideal of service, the publication pursued a policy of publicity and strong editorial support for new extra-curricular groups within the institution. Such activities as the Dramatic Society and the Music Club were incalculably aided by *Commentator* coverage. Older movements, more specifically the Debating Society and Varsity Show, expressed appreciation for the prominent positions accorded them on the front page.

That the journalistic standard remained at a high level was attested by the first class honor rating awarded the paper by the annual associated Collegiate Press Critical Survey. The editorials and news writing were singled out for special praise for their maturity and literary quality.



The school year 1939-40 will go down in the annals of Yeshiva as one of the most active years in the history of the Debating Society. Besides the traditional foes of Yeshiva in the arena of debate, a host of new opponents were added to the schedule, more than doubling the number of contests of any previous year.

The Society was headed by Doctor Kenneth F. Damon, who acted as coach and advisor; M. Elias Blachowitz '40, president; Oscar Perlmutter '42, vice-president; and Martin I. Hinchin '40, manager.

Three subjects were chosen for discussion: the Pi Kappa Delta topic Resolved: "That the United States should follow a policy of strict isolation towards all nations outside the Western Hemisphere engaged in armed civil or international conflict"; a topic of current national interest Resolved: "That President Roosevelt should be elected for a third term"; and a topic of Jewish interest Resolved: "That

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the United States should become the cultural center of world Jewry." Yeshiva upheld both the affirmative and negative of the first two topics and only the negative of the last topic.

The season was opened with Brooklyn College on the P.K.D. question. A return debate held at the Young Israel of Williamsburg was on the Jewish topic. Debates with Fordham University, the University of Connecticut and St. John's University were held in rapid succession.

The climax of the season was reached when four members of the Society, M. Elias Blachowitz '40, Martin I. Hinchin '40, Eugene Michaly '40 and Oscar Perlmutter '42, embarked on a tour of the Eastern States. Among the colleges and universities met were Temple University, the University of Delaware, Ursinus College, St. Joseph's College, Swarthmore College, and the American University of Washington, D. C. Subsequent debates were held with Drew University, Newark University, the City College of New York and Queens College. Two decision debates were held with Rutgers, the first of which resulted in a victory for Yeshiva, and the second was a draw. Both debates were away from home.

Besides the aforementioned debaters, those who have participated in debates during the past year are: J. Bronstein '40, Y. Geller '40, M. Povzea '40, M. Richman '40, M. Siegel '40, M. Heller '41, D. Mirsky '42, M. Rossman '42, R. Siegel '42, and S. Teplitz '42.

The Freshmen, as usual, organized their own debating squad to meet freshman teams of other colleges and local varsity high school teams. Debates were held with Newark University, and the Talmudical Academy on the topic Resolved: "That the United States Government should restrain all Fascist and Communist activities in the United States." Yeshiva upheld both sides of the resolution.

The French Club

The Cercle Francais this year has continued in the conductance of its usual activities, e.g., conversational groups and coaching groups, while inviting more lecturers this year than in previous years.

Under the auspices of the group, Professor Harry Kurz of Queens College delivered an informal talk on his experience in France.

Professor Frederic Ernst of N.Y.U. Graduate School addressed the group on the technical evolution of twentieth century drama in France.

Professor Henri C. Olinger spoke on the influence of French thought and culture on American civilization. This lecture was delivered at a joint meeting of the Cercle and the International Relations Club. All meetings were well attended by interested audiences.

The club's publication, "Flambeau," was published at the end of the term. Its purpose was to encourage the use of French as a means of literary expression.

YESHIVA COLLEGE PLAYERS

The revival of the Dramatic Society was one of the main highlights of the 1939-1940 collegiate year at Yeshiva. . .

Organized with the intention of stimulating among the student body a finer and more sincere appreciation of the dramatic art, the group of thespians quickly took its place among the leading college activities.

Under the leadership of Philip Horowitz '42 and Dave Mirsky '42, president and vice-president respectively, the players met once every week throughout the fall term to receive instruction in dramatic technique from Harold Polikoff, a former student of Yeshiva College. Mr. Linn served faithfully as faculty advisor.

On Saturday and Sunday nights, the 13th and 14th of April, 1940, the Yeshiva College Players presented "The Wolves," by Romain Rolland, directed by Mr. Polikoff. The play was a remarkable success which won instant acclaim from the large audiences which witnessed it on both nights.

The continued endeavor and untiring efforts on the part of the players, coupled with the inspiring direction and devotion of Mr. Polikoff, made this psychological drama of the French Revolution an artistic presentation. The more important parts of the play were filled by Gilbert Klaperman '40. Morris Epstein '42, Leonard Devine '41, and Seymour Krutman '41. The remainder of the cast consisted of

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Philip Horowitz '42, William Cohen '41, Morris Schnall '40, Morris Sukenik '42, and Henry Margolis '42.

Every phase of the production was handled with professional competence by members of the society. Under the supervision of S. Nulman and A. Wiesel '42, and ably assisted by H. Samson '42 and J. Sokolow '42, the elaborate set was skilfully designed and constructed, while financial responsibilities were shouldered by Milton Kramer '42.

International Relations Society

Affairs of state of a world-wide scope once again were the source of intellectual discussion at Yeshiva College as the International Relations Society concluded another successful year as an important extra-curricular activity of the students of Yeshiva. With the aid of Dr. Aaron Margalith, assistant professor of Political Science, faculty advisor of the club since its inception, a series of speakers, men of outstanding authority in their fields, were again invited to address the students of Yeshiva. The meetings were featured by an intense interest on behalf of the audiences, which manifested itself in active participation in the discussion following each lecture.

In early November Mr. Moses Finklestein, popular Instructor of History at City College, addressed a large assemblage on "An American Peace Plan." He outlined the position of the United States in the present war and proposed steps to be taken to keep out of the conflict.

For the first forum on a Jewish topic Mr. A. Propes, head of Betar Revisionist Youth Organization, delivered a forceful lecture on the Zionist movement. The address had an electrifying effect on the latent Zionist interest in the Yeshiva.

Professor Theodore Abel, Professor of Sociology at Yeshiva, opened the Spring semester with a comprehensive analysis of the European situation, which he had observed while on a trip to the various countries of the war-torn continent.

Yeshiva was represented for the first time at the Intercollegiate Conference of International Relations Clubs, held at State Teachers College for Women in New Brunswick, New Jersey. Yeshiva's representatives were: P. Dachowitz '41, vice-president, and A. Kra '41, secretary of the local club.

Myer Siegel '40 is the retiring president of the society.

CO-OP STORE

The academic year 1939-40 saw the Yeshiva College Cooperative Store, under the efficient management of Myron B. Movsky '41, take notable strides in the direction of increased service for members of the entire student body and faculty. Outstanding in this respect was the assimilation of the Yeshiva Book Exchange by the enterprise.

In addition to this undertaking, the Co-op made great progress in regard to the number of articles offered for student consumption on a non-profit basis; an advance reflected by the $1600 sum total of business handled during the current year. The varied stock included new school stationery; Schick and Remington Dry Shavers; novelty pins, pads and pencils; and most important of all, the procuring of text books at substantial savings. Not to be forgotten in this connection are, of course, the ever-popular candies, cigarettes, stickers, banners and other accessories.

The store's motto, "Ich dien," was further set forth by the introduction of a lost and found department which found great popularity in its utilization. Selling used books for the Library and contact with wholesale distributors for many products, especially radios, also contributed greatly toward the fulfillment of this ideal.

No description of the "Co-op" would be complete, however, without mention of its function as the focal point for school activity wherein "We, the Students," the powerful force of public opinion passed its omniscient judgment on all matters Yeshiva—from the latest Philosophy lecture to the Machiavellian machinations of local personalities.

Movsky was ably assisted by Sidney Feigenbaum '40, and the following staff:

Philip Gorodetzer '40 — Albert Hans '40

Yonah Geller '40 — Abraham Listoken '41

Reuben Siegel '42

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CHESS TEAM

The chess team during the past year has shown decided improvement over previous seasons, and along with all other extra-curricular activities at Yeshiva was able to boast of a greatly expanded schedule. Beginning with the Intercollegiate Chess League tournament, the team was gradually whipped into shape by its experienced captain, Bernard Sussman, '40. Following this, the Chess Club participated in a match with Cooper Union, on eight boards, which was lost, 6-2. However, the team soon vindicated their first real defeat by trouncing Fordham University, 3-1.

During the season' play it was evident to every interested observer that, while Yeshiva had acquired some promising new material, most of the men were handcapped quite badly by lack of tournament experience. In particular, Isadore Scheiner '42 and Samuel Zaitchik '43 proved to be real "finds" and served as the backbone of the team throughout the year. It is to their credit that they stood up under the initial strain as well as they did. The team showed decided improvement after its first tournament, when it had mastered the technique of playing against time, with Scheiner playing first board, Zaitchik second, Sussman third, Alex Kanovsky '42 playing fourth, and Daniel Gutman '42 at fifth board. Sidney J. Finkelstein '42 acted as manager for the team.

At the time of writing matches are being arranged, one with Long Island University and closing set with the Jewish Theological Seminary.

With the experience and training thus gained during the past season, there is real hope that next year will see a victorious chess team which will be able to meet the best that any other college has to offer. In addition the Chess Club expects many important additions to its staff of veterans from among the freshmen entering Yeshiva.

The retiring captain, Bernard Sussman, announced that Isadore Scheiner has been chosen as captain, while Sidney J. Finkelstein will continue in his capacity as manager for the 1940-1941 season.

Yeshiva College Library: 1939-1940 In Retrospect

With the installation last spring of two ranges of steel bookstacks, the Library was able to expand its collections and ease the crammed shelves.

The death of Dr. John H. Finley, editor emeritus of the New York Times, deprived the Friends of Yeshiva College Library, of which he was an honorary chairman, of a forceful personality. Headed by Professor Albert Einstein, Governor Herbert H. Lehman, and Dr. Bernard Revel, this group has for its purpose the expansion of the book-collections and facilities of the Library, so that the latter can be of still greater service. There are several membership classifications; annual memberships are obtainable at $5.00 to $100.00.

The efforts of last year's Library Committee on behalf of the Library were continued this year, with a varied degree of success; this year's committee consisting of Dr. David Klein, chairman; Mr. Isaac Goldberg, *ex-officio;* Mr. Jacob I. Hartstein, and Dr. Aaron M. Margalith.

More than five hundred books were added during the current academic year to our shelves; pamphlets continued flowing in. Among the new periodicals now being regularly received are *Journal of Social Philosophy,* through the efforts of Dr. Alexander Litman; *American Journal of Mathematics,* through the courtesy of Professor Jekuthiel P. Ginsburg, editor of *Scripta Mathematica; Contemporary Jewish Record;* and *Psychological Abstracts.* Dr. Kenneth F. Damon supplies our

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readers with the lighter side of periodical reading by his regular contribution of *Life* and the *New Yorker*. Jacob E. Goldman '40 contributed many issues of *Science Abstracts;* Lester Horwitz '43 numbers of *Hygeia* and *Reader's Digest*, and several volumes of *Scholastic* were presented by Moses Malinowitz '43.

The outstanding gift of books of the year was presented by Dr. Leo Jung, who gave a fine collection of volumes in the fields of psychology, education and philosophy. Other donors included the American Philosophical Association, the John Hay Library of Brown University, the Library of the College of the City of New York, the International Relations Club, Mr. Louis Kirschenbaum, Dr. David Klein, Madame Sophia Komroff, the Library of New York University, Pratt Institute Free Library, Leon Rubinstein, Talmudical Academy Library, Yale University Library, Miss Lea Zimmerman, Mr. Philip E. Kraus, and Herbert Willig '40. Mrs. Dora Palitz presented several hundred volumes of the library of her husband, the late Dr. Leonard M. Palitz.

The list of alumni contributors is small, as yet, but their contributions are quite significant; donors included Rabbi Charles Friedman '35, A. Leo Levin '39, and Louis Henkin '37. Leo J. Usdan '36 and his father, Mr. Morris Usdan, presented the Library with the nucleus of a rare book and manuscript collection; a rare copy of the first edition of Lord Byron's poems, "Parisina" and "The Siege of Corinth," and a manuscript of Theodore Herzl,father of political Zionism. In this connection, it is of interest to note the acquisition of a copy of the first edition of Washington Irving's *Biography and Poetical Remains of the Late Margaret Miller Davidson.*

Valuable indexes, such as *Education Index* and *Public Affairs Information Service,* were received from Pratt Institute Free Library. The Library of St. John's College in Brooklyn donated invaluable issues of the *Cumulative Book Index, Education Index,* and *Book Review Digest.*

We are able to continue making available to students, facilities of other libraries through inter-library loan; libraries cooperating were those of Manhattan College and the United States Office of Education.

The work of the Library could not have been carried on without the generous and enthusiastic support of the student Library Staff, consisting of Albert Hans '40, Morris H. Chernofsky '42, Leonard Devine '41, Heinz Gundelfinger '41, Meyer Heller '41, Irving Koslowe '40, Elvin I. Kosofsky '41, Harold Lebowitz '43, Harry Perlmutter '41, Jerome H. Rosenblum '41, Leon Rubinstein '41, Gabriel B. Schonfeld '41, Meyer Shapiro '40, Morris Sukenik '42, Bernard Sussman '40, Abraham Walker '40, Arthur L. Weiss '41, and Alfred Wiesel '42.

Harry Perlmutter '41 was the winner of an exam in libraray methods and techniques given to determine who would succeed Albert Hans '40 as Chief Assistant Librarian.

"The happy highways where I went
And I cannot come again."

"The emptiness of ages in his eyes
And on his back the burden of the world."

"A group of conceited hashes
Confuse their brains and college classes."

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"With blinded eyesight poring over miserable books."

"Every moment ran itself in golden strands."

"This is the land of lost content
I see it shining plain."

SERVICE GROUPS

Faculty-Student Relations Committee

JACOB GOLDMAN SEYMOUR KREVSKY

HYMAN CHANOVER

Student Employment Bureau

IRVING KOSLOWE and SAM SOBEL, Co-Chairmen

JOSEPH SOKOLOW SIDNEY MERRIN

SAUL GOPIN

Concert Bureau

CHAIM KOENIGSBURG, Chairman

Student Library Committee

SEYMOUR KREVSKY GILBERT KLAPERMAN

SAUL GOPIN

Recreation Room

HENRY MARGOLIS, Chairman

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CLASS NITES and VARSITY SHOW

To introduce the 1939-40 social year, the student body presented its first class nite on November 26 before an overflowing crowd in the Dormitory Social Hall, which forced Phil Gorodetzer '40, Social Committee Chairman, to put the SRO signs up. The "mirth-quakes" of laughter which greeted every class' presentations were proof enough of the success of the initial venture of the year.

For the first time in the history of Yeshiva Class Nites, the Freshman Class copped first place with their presentation of "Midtermer's Night Dream," a satire on Yeshiva life with all dialogues in rhyme. Interspersed with the "class struggle" Harry Lawrence gave his inimitable imitations of Edgar Bergen and Paul Muni.

The introduction of Varsity Show as a new form of the Class Nite attracted a capacity crowd to the Lamport Auditorium on March 3, 1940. The colorful humorous and serious antics of Yeshiva thespians left the audiences with crises in their vocabularies in trying to describe their impressions of a grand show.

The Varsity Show-Class Nite, which for a while seemed to lack "finishative" not iniative, proved a success after arduous rehearsals by the cast. The play "Spytoons," written by four members of the class of '42, became the theme of the big night and served as a fitting introduction to the four class presentations which followed.

The freshmen wrote and produced an entertaining musical comedy called "The Plot That Failed," and once again the judges chose the class of '43 as champions in entertainment for the year of 1940.

The senior presentation, very interesting in its solemnity and uniqueness, attempted for the first time in the history of Class Nite to depict the serious side of Yeshiva life. Its success was manifested in the decision of the judges to award the graduating class runner-up honors. The drab junior presentation of the "March of Time" and the unsuccessful farce presented by the sophomores were best described as et ceteras, as they lacked the unity and coherence needed for a good show. At the conclusion of the affair, the blue class nite banner was presented to the president of the class of '43.

The Social Committee for the year 1939-1940 included: Philip Gorodetzer '40, chairman, Robert Schwartz '40, Yonah Geller '40, Elvin Kosofsky '41, Milton Kramer '42, Jacob Walker '43.

HEALTH SERVICE

Under the guidance of Dr. David A. Swick, medical director, the Health Service made significant progress towards the attainment of an ideal college health service. The past year saw the institution of a greater coordination between the Health Service office and the teaching of Physical Training. Numerous features of importance were added which enabled the Health Service staff to serve the student body more efficiently than ever before.

The most outstanding innovation was the acquisition of a nurse who devoted a few hours daily tending to the needs of the ill students. Of special significance is the fact that the nurse is the wife of Professor Jekuthiel Ginsburg. One cannot overestimate the value of the nurse's service. Under the supervision of Mrs. Ginsburg, the Medical Office assumed the appearance of a beautiful and well-equipped office. Because of the fact that a nurse was in attendance a good deal of new apparatus was added to the equipment. The most notable addition being a large physical therapy lamp which was given to the office by Dr. Arnold Cassell, one of the most consistent attending physicians on the staff of doctors in the service, and which was put to most profitable use throughout the year.

Dr. Swick also acquired two able assistants to aid him in his work. The Elefant brothers, Milton and Benjamin, who have acquired practical knowledge in the service as undergraduates, were prepared and capable to aid in the Health Service examinations as well as care for the needs of the ill students in emergencies.

As in previous years, upon entrance in college, every student was thoroughly examined by the doctors of the Medical Office. The results of the examinations were transmitted to each student with advice regarding his physical condition.

The Health Service then called each Freshman for private consultation with one of the staff doctors. The Seniors were also given advantage of private consultation with the doctors. All students whose examination showed defects were referred to specialists for reexamination. Beside the general examination, Wasserman and Tuberculin tests, special dental check-ups were given the Seniors and the Freshmen. It is interesting to note that again the Wasserman results were 100% negative.

Through the efforts of the Student Hospital Aid, a group of devoted women who contribute to hospitals that serve the Yeshiva students, the Yeshivaites were again permitted the use of facilities of the Jewish Memorial Hospital. The hospital served the students more this year than ever before. Many X-rays were taken and a great number of chronic clinical cases were taken care of. The student body is indeed grateful in rendering its appreciation to Dr. D. A. Swick, founder of the Student Aid, as well as its officers: Mrs. B. Garson, president; Mrs. I. Nachet, first vice-president; Mrs. A. Steel, second vice-president; Mrs. C. Corn, third vice-president; Mrs. S. Zalkind, recording and corresponding secretary; Mrs. I. Kaufman, treasurer; and Mrs. M. Kremsdorff, financial secretary.

Of interest is the testimonial dinner given in honor of Dr. Swick by the Student Hospital Aid on his birthday. At that time Dr. Swick was given $100 which he immediately transmitted to the Medical Office fund.

The student health corps, led by Abraham Avrech, played a Herculean part in the administration of the first aid tasks. Other members of the health corps included: Mayer Abramowitz, Morris Schnall, Sholom Novoseller, Samuel Fox, Meyer Shapiro and Abraham Walker.

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ATHLETICS

Review of the Varsity Basketball Season

The 1939-40 varsity basketball squad, under the guidance of Coach Hy Wettstein, completed a highly successful season which was marked by games with Long Island University, Brooklyn Evening College, John Marshall, Hudson, and Jersey State Teachers.

M. Abramowitz '40, student athletic manager, standing up to a wealth of financial and schedule difficulties, proved himself more than a match for his handicaps. His era saw the materialization of a cheering squad and banner crowds in attendance at all home games.

From the season's earliest games on, our team was hampered by injuries, which eliminated Brandwein and Esterson before the season was over, and frequently forced Captain Koslowe to the sidelines.

With Hy Wettstein's skillful shaping of Yeshiva's latent basketball talent, the varsity opened the season away with a victory over Brooklyn College of Pharmacy. This game proved to be one of the most exciting contests of the year as the Yeshiva cagemen pulled the game out of the fire in the last thirty seconds of the game, making the score 41-40. Brandwein, who scored three points in the last minute, and Esterson, with a total of fifteen points, were the stars of the game.

Before a large crowd on the home court, Yeshiva conquered a traditional foe by trouncing Brooklyn evening in the second game of the season, 29-11. Jaret outdid himself with a six point spurt in the fourth quarter to take high scoring honors for the night.

After bowing to a tall, smooth-working quintet from N.Y.U. Commerce, 29-17, Yeshiva eked out a victory over Bergen, 22-21, in a nip and tuck battle. Meyer, newly-elected captain for the coming year, sank a foul in the final moments of the game to provide the margin of victory. Both games were played at home.

St. John's College of Pharmacy was beaten away from home, 33-30. Over-

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coming the Jewish Theological Seminary team, 32-29, the Yeshiva five kept its record of games with the Conservative Theologians clear of defeats. Playing away, the team defeated City College Evening (Uptown), 40-25, repeating a previous victory at home.

On Jan. 6, 1940 Yeshiva played Long Island University, one of the best teams in the country, at the gymnasium of Brooklyn College of Pharmacy. The largest crowd ever to see a Yeshiva team play watched the blue and white score first when Brandwein sank a goal from midcourt. After three points were scored by L.I.U., Jaret put Yeshiva ahead with a lay up shot. Then the Blackbirds went on a scoring rampage that brought them an overwhelming victory. The final score was 79-15. Yeshiva being unable to score in the second half. Rosenblum played a great game for Yeshiva.

The squad traveled to Jersey City and bowed to John Marshall by the score of 48-27. The game with City College Evening (Downtown) was a victory for the quintet, with Avrech displaying marvelous offensive and defensive basketball.

A return match with Bergen lead to a victory for the boys from Hackensack, 51-30. On the Yeshiva court the team beat Paterson, 31-26. Avrech attained sixteen points in the game.

Playing Hudson at Jersey City our boys fell victims to a superior team to the tune of 64-36. Back home for the final game of the season, Yeshiva lost to Essex Jr. College 50-44, after leading at half time 28-19.

The Essex game marked the farewell appearance of three seniors, Avrech, Koslowe, and Schwartz, whose playing sparkled the Yeshiva varsity throughout their college careers.

Surprising everyone with his spirit and stamina, Abe Avrech was a literal whirlwind on the floor. During the past season he ran up a personal score of over 150 points in addition to making himself the most formidable defensive player to face the Yeshiva opponents.

"Irv" Koslowe, captain of the varsity for the last two years, was responsible for holding together and coaching the team before Coach Hy Wettstein's appearance. His four years on the varsity were marked by high-scoring honors consistently attained.

"ABE" AURECH

"IRV" KOSLOWE

TENNIS TEAM

Tennis enthusiasm ran high in the college this year, with twenty candidates coming out for the team's first practice. Systematic improvement in the caliber of the squad was anticipated with the addition of a coach, Mr. Emery Grossman, whose services were secured through the efforts of Dr. Shelley Safir.

Manager Saul Teplitz arranged a schedule which included Bergen College, N. J. State Teachers, Drew University, Webb Institute, and Essex Junior College. The first match of the season pitted Yeshiva against a strong Bergen College team. Yeshiva lost, 5-0, her game playing not being enough to compensate for her lack of experience.

The next game with Jersey State Teachers saw an improvement in the Yeshiva play, but the young team could not cope with the well coached netmen of Jersey City, losing 6-1. Martin Hinchin '40 saved the team from a whitewash.

Against Drew we were able to capture only one doubles match from a highly superior team. The final score was 8-1.

As the Masmid goes to press Yeshiva has two more games to play. With the team practicing diligently, the blue and white may emerge victorious in the final contests.

Members of the squad who will receive letters this year are J. Bard '40, J. Goldman '40, M. Hinchin, '40, J. Peyser '43, A. Salkowitz '43, and M. Leitner '43.

INTRAMURAL BASKETBALL

Under the management of M. Kramer '42 and M. Abramowitz '40 every game on the Intramural League's schedule was keenly contested. Every class eagerly strove to dethrone the previous champion, class of '41.

The addition of ex-varsity man, Harold "Hesh" Esterson to the Sophomore basketball team proved to be the decisive factor in the triumph of the class of '42 over the Juniors. From the very beginning of play, it was evident that the crown would rest either on the '41 or '42 men, for they had better teams than the Freshmen or Seniors could place on the court.

First half honors were won by the class of '42, and in the decisive battle of the second half, the Sophomores overcame the class of '41, to win the basketball championship of 1939-40. With Esterson scoring 8 points, the final score was 24-20.

CHEERING SQUAD

The Cheering Squad, newest organ of Yeshiva's athletics, saw its inception this year for the first time in the history of the school.

Organized by Sid Reiss '42 and his two associates, Menachem M. Fischer '42 and Harry Samson '42, the squad accompanied the team to all its games, home and away, and cheered the team on with an extensive repertoire of comic cheers, acrobatics and yells.

The white and blue clad cheerleaders offered a most unusual picture for a Yeshiva gymnasium when they led lively cheers as the basketeers dropped the sphere through the hoop.

The highlight of the Squad's endeavor during the past year came in the L.I.U. game when the rooting section tumbled, jumped and hollered as they presented a pop-eyed view of Yeshiva's spirit in sports. The show was enjoyed by all present, as was evidenced by the smiles of radiant delight on the faces of those present.

The encouragement which the Cheering Squad offered to Hy Wettstein's Quintet was invaluable to the players, who for the first time saw an organized student body interested in their welfare and willing to organize a cheering squad because of its anxiety for victory.

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LITERARY

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Household Antiques

By HYMAN CHANOVER

EDITOR'S NOTE: *This essay, written for the course in syntax and style, was judged the best paper written in the style of Joseph Addison. The characters referred to are members of the Hebrew department of Yeshiva College.*

—Judicis officium est, ut res,
Ita tempora rerum . . .
—Ovid

I have at this Seat of Learning in the space of the few years had occasion to observe and study the Humours of several of my species. The weal of my staid countrymen compels me to design this paper: that they may steal a hasty sight of the Round of old Schoolmasters in that celebrated Body. There scarce runs a narrative, penned by the great masters, as doth not begin with prefatory discourses which conduce to the disposition of the expectant reader. However, it is not the Aspect of this Speculation to venture upon vain, irrelevant Disquisitions; for the argument is humoursome; endeavoring at the portraiture of those as are engaged in the venerable Profession of teaching.

The Gentleman highest in Regard and Authority is one Dr. Karpascotch of Collegshire, which Shire lies two and one-half miles distant from Yeldorado. Being descended from noble Parentage and well-bred Stock, he hath made quite a Figure for him self in the Sphere of Letters as an Historian and Pedagogue of great Eminence. He is at this Instant filling a chair of much value at Yeldorado. Those who are well acquainted with his parts will no doubt extol the cheerful and mirthful Cast in his Behaviour, and will take him for a splendid Lover of young people. He is fully possessed of these cardinal Virtues, as some few Engagements and Encounters with his true Air have shown. In matters of grave Import, when his Notions are but slightly contested, he fancies him self being besieged by Knaves, drops his jovial Temper and all his Civilities, and lashes his young Adversary with caustic Argument. He will never acquiesce in his Judgment, though it be counter the Dictates of Reason. His Dress and Equipage are sometimes Subjects for Raillery, as he is not one as doth take Notice of the Tides of Fashion. Dr. Karpascotch's Scholars pay Deference to his great Wit and Generosity and profess deep love and Admiration for his Person.

The Gentleman of next Consideration is the most revered of our Household. He hath gained universal Applause for espousing the Cause of Youth Zionist Clubs, and hath delivered most masterful and handsome Elocutions in their behalf. His Affection for them is of such magnitude that he doth not remonstrate even when summoned from his Lodgings in the Dead of Night to orate or to communicate a thought to the Public. His face and self are well known in higher quarters and in important Stations of Jewish Life. Being him self insatiably thirsty after Knowl-

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edge, it is his Wish to have his Scholars apply themselves with Diligence to their work. He has ever been of the Opinion that Scholars should press forward in the Face of utmost Danger to denounce an unjust Act committeed by their Elders. Nevertheless, his Virtues are slightly tinged by an unabating Eagerness to display his every ware, no matter what its Value. Short and somewhat plump is our reverend Friend; his Shoes never well rubbed; but his pearly Teeth drawing the Spectator's Eye to their Splendour and away from the Dearth of Hair on This Gentleman's Head.

Next in Order of Esteem comes Dr. Gibbons Totem, a Gentleman of good Understanding, mild and oft mirthful Disposition, but of youthful and immature Bearing. In his teaching, he resolves every Semester to attain a definite Landmark well in the Book; but the Scholars, aware of his Design, succeed in diverting his Attention to unrelated Spheres. Well-versed in the Arguments of the Scriptures, Dr. Totem is quite capable of teaching them without the aid of a Copy before him. Whenever the Opportunity is offered him, he deafens the Ears of his Scholars with flowery Flourishes of his own Interpretations and Comments. His Reading hath lain very much among the Speculations of the foremost Philosophers. In his merry humours, our good Gentleman abounds in ludicrous maxims and proverbs, which delight those in his Company. As a Measure of frugality, Dr. Totem safeguards his chalk by keeping it in his Glass-Case.

The person ranged fourth in Admiration is a Gentleman of Georgeshire, a master of Letters, his name Mr. McNamer. Compelled to enter the Profession because of small Remuneration as a Writer, he hath nevertheless found Satisfaction in his new Position. He admits of very little Intercourse and Association with other Schoolmasters, in whose presence he scarce utters the Quantity of fifty words; most of his Time being occupied in preparing Compositions and Narratives for the local Journals. His Scholars are beholden to him forever for his affording them an unusual Opportunity to appreciate and to comprehend the ways of the great masters of Literature. Dr. McNamer is of a mild Nature, and even when he shews a choleric Humour, it is actually a manifestation of his undying Love for his Pupils. Carrying his Hat almost entirely on one side of his Head, he presents the Appearance of a sinister Character; though at Heart, he is as gentle as a Lamb. There is not a paper written but undergoes personal Suggestions and Criticisms by him at the Request of the Scholar.

BALLADE

By SEYMOUR KRUTMAN

They see no purpose in such things:
Such as youthful strong delight
In prankish fun, that lightly flings
And sends all vexing gloom to flight;
Or using a clear and thoughtful night
To raise some vain and noisy cheers—
For all, in their tasteless appetite
Is life without smiles, life without tears.

The joy that hearty revel brings
They gravely say is doomed to blight;
And the busy throat that hoarsely sings,
Is bound quite soon, to lose its might.
The worth of all such things are slight
When endless sleep, at last, appears—
For living is, in their sense so tight,
Just life without smiles, life without tears.

A sob that from deep emotion springs,
Or a shiver from a sudden gripping fright,
Or a grieving sigh that no longer clings
To the inner heart, but speaks outright—
These, too, do not in them excite
Feeling eyes or pathetic ears,
For nothing should soothe, nothing should bite,
In life without smiles, life without tears.

— ENVOI

O friend, heed not what such recite,
And seek to combine both joys and fears;
For nothing can be more tragic a sight
Than life without smiles, life without tears.

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The Reality of the Modes And Their Relation to Substance*

By M. ELIAS BLACHOWITZ and EUGENE MICHALY

The seventeenth century has been called the Century of Genius, and justly so, for no other century in human history witnessed such a galaxy of intellectual giants parade before its eyes. By the close of the century, Francis Bacon, Harvey, Kepler, Galileo, Descartes, Boyle, Newton, Locke, Spinoza, and Leibnitz, to mention only a few, had made their immortal contributions. This appellation, however, does not indicate the effect of this century on centuries to come, nor its significance in the context of history. A more pragmatic evaluation of this era would choose to call it the Century of Revolution in Ideas. The unravelling drama of human history had reached a climax. Hypotheses, ideas and convictions that men had clung to for a thousand years were overthrown. The authority of Aristotle was questioned, Ptolemy had been dethroned, and man was forced to relinquish his position as the Center of the Universe.

Although there was hardly a phase of human experience from which the revolution did not take its toll, mathematics was left intact. In fact the stress placed on mathematics became so great that it superseded theology as the "queen of the sciences," and John Locke in his unceasing quest for certainty found it at last in mathematics. In the seventeenth century mathematics recovered the importance of its earlier period, and the scope of mathematics reached beyond the attempt to perfect technical efficiency in the manipulation of numbers. It became an important tool in the hands of the philosopher as well as the scientist, and the peculiar method which Spinoza chose to write his greatest work, "The Ethics," has been attributed to this unusual preoccupation with mathematics, so prevalent in his day. This contention derives considerable support when we remember Spinoza's own opinion of mathematics. In the Appendix to Book I of the Ethics he says, ". . . and this opinion alone would have been sufficient to keep the human race in darkness to all eternity, if mathematics, which does not deal with ends, but with the essences and properties of forms, had not placed before us another rule of truth."

An insight into Spinoza's metaphysics reveals the geometrical method to be the most suitable terminology in which he could express the logical structure found in the Ethics. He chose this method because it approximates more than any other his logic of procedure. Spinoza, just as Descartes, believed in starting with simple ideas and building up by carefully graduated steps the complex system which constitutes the structure of his philosophy. The axioms and definitions form the groundwork on which the system is based, while limiting, as well, the scope of the propositions, since all propositions can ultimately be broken down into axioms and definitions. Subsequent critics have found great fault with Spinoza's unprecedented attempt to describe a metaphysical system in geometric terms, and have perhaps justly complained that Spinoza's demonstrations, with rare exceptions, add very little to the clarification of the propositions. It must be remembered, however, that the dem-

*All references to Spinoza's Ethics, from W. H. White's translation.

onstrations, for Spinoza, serve only to prove the logical consistency of each individual proposition. The system is seen only after the student has completed his entire study. According to Professor Woodbridge, it is a "pattern which the eye does not see, but which the mind embraces and comprehends. But the pattern . . . once discovered, discloses that no single proposition can be true unless all the others are true, and they cannot be true unless it is true." As every proposition is necessary for the proposition following it, so each book of the Ethics follows upon its predecessor in a logical sequence. Of these, however, the first book which deals specifically with metaphysics is undoubtedly the most important. The other books are fitted into it. All existence and all knowledge must be seen in their relation to Substance, to Nature, to God.

Before we approach the main object of our analysis, the problem of the reality of the modes and their relation to Substance, let us briefly outline Spinoza's metaphysical doctrine, the nature of Substance, attribute, and mode, and their relation to one another, as stated in the first book of the Ethics.

Spinoza exhausts the universe between two basic metaphysical entities, between that which is in itself, *in se*, and that which is in another, *in alio*. This division is stated axiomatically, "Everything which is is either in itself or in another."[1] "That which is in itself and is conceived through itself, in other words, that the conception of which does not need the conception of another thing from which it must be formed, or that whose essence involves existence"[2] is classified as Substance. That category of existents, on the other hand, which is in another thing through which also it is conceived or as Spinoza terms it, "the affections of substance," is classified as modes. Since everything that is must be either in itself or in another, there is no room in the universe for any other existent beside Substance and mode. This division is further stated by Spinoza, throughout the Ethics and especially where he asserts "Outside the intellect there is nothing but Substance and their affections."[3]

Yet, after Spinoza has so clearly divided the universe with the definitions of Substance and mode, once comes in contact with another entity, namely, attribute, which must somehow find its place in a cosmos already exhausted.

Upon careful analysis of the definition of Attribute, however, this problem readily disappears. Attribute is defined as ". . . that which the intellect perceives of Substance as if constituting its essence."[4] This definition does not tell us, as is the case with Substance and mode, whether attribute is *in se* or *in alio* but in its stead we find the statement of another aspect of Substance. Spinoza only states that attribute is perceived as constituting the essence of Substance, that is, that Substance presents itself to the intellect under the form of attributes, and these attributes are what the intellect discovers in Substance. It is further stated in the Ethics ". . . . that to the essence of anything pertains that which being given the thing itself is necessarily posited and being taken away the thing is necessarily taken away, or in other words that without which the thing can neither be nor be conceived and which in its turn cannot be nor be conceived without the thing."[5] Substance can therefore neither be nor be conceived without attribute since attribute constitutes its essence and, conversely, neither can attribute be or be conceived without Substance. The logical conclusion derived from the definition of attribute, if we are not to involve ourselves in a series of contradictions, must be that attribute

[1]Book I, Axiom I.
[2]Book I, Def. 3, 1.
[3]Book I, Prop. 4, 28.

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and Substance are identical. This identification of Substance is clearly stated by Spinoza in the Ethics, "There is nothing therefore outside the intellect by which a number of things can be distinguished one from the other, but Substance or *which is the same thing their attributes* and their affections."[6] Thus we see clearly upon analysis of the definitions that Spinoza deals only with two basic entities, Substance and mode.

In nature there exists only one Substance and this Substance is absolutely infinite possessing an infinite number of attributes or aspects, but only two of these are discoverable to the human intellect, namely, Extension and Thought.[7] These attributes reveal the whole of God's nature or essence. God is perceived completely as extension or as thought, and the two attributes therefore are not two separate realities but two forms or aspects of one and the same reality. This is explicitly proved by Spinoza in the second book of the Ethics: "Everything which can be perceived by the infinite intellect as constituting the essence of Substance pertains entirely to the one sole Substance only and consequently that Substance thinking and Substance extended are one and the same Substance which is now comprehended under this attribute and now under that."[8] We can thus clearly see why "The order and connection of ideas is the same as the order and connection of things."[9] There exists a one-to-one correspondence between Extension and Thought since in both cases we see one and the same Substance.

Substance, or Nature whose essence involves necessary existence,[10] is the universe, not as an aggregate consisting of parts, but as a unitary being from which all its so-called "parts" draw their nature and in the end their existence. "Substance absolutely infinite is indivisible. Hence it follows that no Substance and consequently no bodily Substance insofar as it is Substance is divisible."[11] In themselves these parts or finite modes have no existence except in God. "Whatever is, is in God and without God nothing can either be or be conceived."[12] Only our fancy or imagination assigns these parts a fictitious independence. In nature there exists an infinite chain of finite modes, each mode being determined to action and existence by another mode *ad infinitum*. All these modes are in God and depend upon him for their existence that is. Substance may truly be considered the cause of individual things.

The problem that we face when we consider Substance indivisible, one and immutable is how to establish a logically valid relationship between the unity and indivisibility of eternal and infinite Substance, and the finite modes or affections. Since, as we have previously established, the modes or affections are dependent on Substance for their existence and God may truly be considered the cause of individual things, how can an infinite and eternal Being be the cause of finite particular existents? The historically famous problem of the One and the Many is once more brought into prominence in the metaphysical doctrine of Spinoza but with increased logical difficulties. For, how can a Substance indivisible, one and immutable consist of an infinite number of finite parts? Spinoza emphasizes in the scholium to Proposition 15. ". . . that infinite quantity is not measurable and cannot be composed of finite parts." In one of his letters Spinoza further explains, "therefore those who think that extended Substance consists of parts or of bodies really distinct from one another are talking foolishly not to say madly."[13] Substance is thus not a whole consisting of an infinite number of finite parts but a Unity, one and indivisible. But,

[4]Book I, Def. 4 .
[5]Book II, Def. 2.
[6]Book I, Prop. 4.
[7]Book I, Prop. 11, 14.
[8]Book II, Prop. 7.
[9]Book II, Prop. 7.
[10]Book I, Def. 1, Prop. 7.
[11]Book I, Prop. 13 and Corol
[12]Book I, Prop. 15.

if we assume that the affections or modes of the attributes are parts of Substance extended and thinking, as is clearly stated by Spinoza throughout the Ethics, we are admitting parts to an indivisible Unity which raises all the contradictions discussed in the scholium to Proposition 15 and actually destroys the basis of Spinoza's metaphysics.

From a cursory reading of the Ethics and especially Proposition 15 and Letter 12 it would seem as if Spinoza tries to clear up these contradictions by denying the objective reality of the modes and attributing to them a subjective, imaginary existence. This is accomplished by differentiating between things as they exist in the imagination and as they exist in the intellect. In the scholium to Proposition 15 Spinoza explains, "If anyone should now ask why there is a natural tendency to consider quantity as capable of division, I reply that quantity is conceived by us in two ways, . . . that is to say as we *imagine* it, or as Substance in which way it is conceived by the intellect alone. If, therefore, we regard quantity as it exists in the *imagination,* we find it to be divisible, finite and composed of parts, but if we regard it as it exists in the *intellect* and conceive it insofar as it is Substance, which is very difficult, then as we have already sufficiently demonstrated, we find it to be one, infinite and indivisible." Thus it would seem that things reveal themselves in their *partness and finiteness* only when we look at them through our imagination, but when we perceive things through the intellect, or in other words as they really exist, we find that there are no separate finite existents but only "states of Substance which flow from eternity."

This differentiation between things as they are understood through the intellect and as they are seen through the imagination is even more clearly stated in a letter to Ludovicus Meyer on the nature of the infinite where Spinoza writes, "Therefore it is not to be wondered at all who have tried to understand the course of nature by such notions [Spinoza is referring to Time and Measure, which he calls aids to the imagination] and these moreover ill understood, should have so marvelously entangled themselves that at length could not extricate themselves except by committing the most absurd absurdities. For since there are many things which we cannot grasp with the imagination but only with the intellect such as Substance, eternity and others, if anyone tries to explain such things by notions of this kind which are merely aids to the imagination, he does nothing more than rave with his imagination. And even the modes of Substance themselves can never be rightly understood if they are confused with the aids of the imagination. For when we do this, we separate them from Substance and from the mode by which they flow from eternity."[14] In the order of objective existence there is no time or measure; they are only aids of the imagination.

If we look at the order of Nature as it really exists we would find no finite parts but an infinite indivisible unity.

Thus if we adopt this point of view, the problems we raised would automatically disappear. We no longer need to pass from infinity to finitude from an indivisible unity to parts, for in reality there exists no finiteness, or individual parts, and it is only our imagination that attributes separateness and finite characteristics to things.

An interpretation of this sort makes an outright idealist of Spinoza, leaving man as an unreal being amidst a world of unreal things. This is truly not Spinoza's

[13]Letter 12, Wolf translation.
[14]Letter 12, Wolf translation.

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position. Spinoza does not deny the reality of the modes (as will soon be evident), he merely maintains that they are interconnected in such a manner (a process which he himself does not understand) as to make the independent existence of any one mode inconceivable. Every mode is dependent on all the others; it pertains nevertheless to every mode to possess a real, finite (except for the infinite modes) existence. In a letter to Henry Oldenburg, Spinoza writes, "With regard to whole and parts I consider things as parts of some whole insofar as their natures are mutually adapted so that they are in accord among themselves, as far as possible; but insofar as things differ among themselves each produces an idea in our mind which is distinct from the other, and is therefore considered to be a whole, not a part."[1] To use Spinoza's celebrated example, a worm living in the bloodstream will imagine each particle of the blood, the lymph, the chyle, etc., to be a whole and not a part. We look upon everything about us as divided into distinct entities, each existing independent of the other, without recognizing the wholeness and the oneness of the universe. In proportion to the immense universe we may be compared to the worm living in the blood stream. Regardless of the perverted view that the worm has of the blood, it is not to be denied, however, that the components of the blood have a real existence. In a like manner *every mode possesses real determinate existence.*

In Proposition 38 of Book I he states, "An individual thing or a thing which is finite and which has a determinate existence cannot exist nor be determined to action unless it be determined to existence and action by another cause which is also finite and has a determinate existence . . . and so on *ad infinitum.*" In the Scholium to Proposition 45 of the first book, Spinoza clarifies this position and states unequivocally that modes or individual things have an existence although that existence is in God: ". . . but I speak of the nature itself of the existence which is assigned to individual things, because from the eternal necessity of the nature of God infinite number of things follow in infinite ways. I repeat that *I speak of the existence itself of individual things* insofar as they are in God."

Since then the modes possess reality, what is it that Spinoza means when he says that quantity, finite and divisible, is but a product of the imagination, or when he states, "from this it is evident that the human mind when it perceives things in the common order of nature has no adequate knowledge of itself, nor of its own body, nor of external bodies, but only a confused and mutilated knowledge"?

What Spinoza means is that a knowledge *of any individual thing abstracted from the infinite chain of causality in which it is a link* is but a fictitious object. Unless a knowledge of things is determined "internally," that is, unless the mind contemplates "several things at once and is determined to understand in what they differ, agree or oppose one another," then that knowledge is confused. Nothing is nor can be conceived apart from the other modes to which it is related. It is only when the universe is considered in its totality and we seek the ultimate cause running through the entire chain of physical events, that Substance assumes its potency both as the ontological, as well as the epistemological, source of the modes. There can be no doubt, however, as it appears from Proposition 38, that even through the "intellect" modes have existence and determine other modes to existence. This does not imply that Substance is the remote cause of the modes, for by a "remote cause" Spinoza understands, "that which is in no way joined to its effect," and to Spinoza "all things which are, are in God and so depend upon Him, that without Him they can neither be nor be conceived." The eternal chain of modes is in Substance, while each individual mode is in (i.e. caused by) another mode.

[1]Letter 32.

This distinction is essential to an understanding of the relation between Substance and mode. For how is it that the universe changes and yet remains the same? The paradox is easily solved when we remember that it is only with regard to mode that change occurs, so that while all things are continuously changing "the face of the universe" remains the same. In his short treatise on "God, Man and his Well Being" Spinoza states, "Further as regards the parts in nature we maintain that division, as has also been said already before, never takes place in Substance, but always and only in the mode of Substance. Thus if I want to divide water, I only divide the mode of Substance and not Substance itself . . . division then or passivity always takes place in the modes." And in the Scholium to Lemma 7. Proposition 13 of the second book, Spinoza demonstrates how change occurs within a changeless whole. "Up to this point we have conceived an individual to be composed merely of bodies which are distinguished from one another solely by motion and rest, speed and slowness, that is to say, to be composed of the most simple bodies. If we now consider an individual of another kind, composed of many individuals of diverse natures, we shall discover that it may be affected in many ways, its nature nevertheless being preserved. . . . If we now imagine a third kind of individual composed of these of the second kind, we shall discover that it can be affected in many other ways without any change of form. Thus if we advance ad infinitum, we may easily conceive the whole of nature to be one individual, whose parts, that is to say, all bodies, differ in infinite ways without any change of the whole individual."

It now becomes somewhat clearer what place the infinite modes occupy in this scheme. In Extension the modes are linked in the infinite process through the infinite modes of motion and rest, and in Thought, the ideas are linked through the infinite mode of understanding. The chain of causality and the interconnections between the modes are effected through the *infinite modes.* Modes they must necessarily be, for they cannot be conceived through themselves, *in se,* but depend on some other being for their conception. As Professor Haldane so aptly put it, "Look at your watches and you will see why. The flight of time and its measurements are measured and made significant only by the spatial divisions through which the hands move, and which ascertain their progress." The infinite modes then are the tools used by substance to activate the modes, Spinoza consequently divided the universe between "*Natura Naturans,* a being that we conceive clear and distinctly through itself," and the "*Natura Naturata,* which is further subdivided into the "general," or all those modes which depend immediately on God (infinite modes), and the particular finite modes "which are produced by the general modes." Permanence in the universe is therefore maintained by the "natura naturans," while the "natura naturata" account for the flux.

This by no means establishes a dualism in Spinoza. Medieval thought until Descartes was characterized by this duality of approach in its interpretation of man and the universe. Spinoza's Ethics, on the contrary, is an attempt to formulate a systematically related scheme such that every element of experience may be interpreted as a particular instance of the scheme, without for one moment losing sight of the entire structure. The splendor of Spinoza's structure has blinded many students to the existence and reality of modes, so that in their attempts to see the forest they have lost sight of the trees. In the final analysis we are left in Spinoza with a constant process whose structure is indivisible and immutable, the "natura naturans," containing within itself the "natura naturata" or the finite modes, which change and yet retain their harmony by means of the infinite modes.

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At the Close of the Day

By SEYMOUR KRUTMAN

Once more the dark approach of the nearing night,
And the gentle waning of the glorious sun,
Whose presence gains a far-off watcher's sight,
Leave but a memory of what has been done

Still flashed in our forgetting, losing minds,
To keep yet planted there some gratefulness.
One more an act has closed; the clock unwinds
The fleeting spurts of flowing time that bless

When one observes them with dogmented age;—
Whose consequence just earns delayed regard—
And then I fondly wonder, who is the sage
Who would not his retreating days retard?

Since all power is held in drawing hands
Of cruel time, and its silently slipping sands.

A Log Lying on the Loam

By AARON B. SEIDMAN

There you lie
Truncated from your source
Staunch dissevered tree.
Once proud and glittering,
Winter whitened, summer greened.
Helpless now.
Log lying on the loam.

Useless roots
Forever from your charge divided
Imbedded in the frozen soil
Nerves of life—giving sustenance
That which you nourished and upheld
So Helpless now,
Log lying on the loam.

Joab, Son of Zeruial

By MORRIS MARGOLIES

Of the many Biblical figures, none has more completely fascinated me than the relatively unimportant personage of Joab, the son of Zeruiah. This statement undoubtedly rings strange if not altogether absurd. What about Moses, Samson, Samuel, David, Solomon, and Isaiah, to mention only a few of the names which thoroughly overshadow that of this mere soldier? Do not these titanic characters in every respect overwhelm that of an incidental cog in Biblical history?

Yes, in all respects but one, I am prepared to admit. Joab is a lilliputian in comparison to these afore-mentioned Gullivers. But he is at the same time the most consistent, the most natural and the most unromantic of the lot. I know Joab, I understand him. I sympathize with him, and it is for this reason that he is my favorite.

Joab is consistent because in him are beautifully reflected the inconsistencies of human nature. Ambition and pride are the predominant constituents of his character, and to satisfy either or both, he is unscrupulously iniquitous and unequivocally vindictive. Two great men of his time met premature death at his hands in cold blood because they came in conflict with his relentless ambition. Abner, the son of Ner, was a talented scholar and a gifted master of military science. He had served faithfully and efficiently as King Saul's deputy, and David seriously contemplated replacing Joab, whose firmness and obduracy were a bit of nuisance to him, with Abner. The watchful mind of Joab sensed this in due time and he contrived to eliminate this factor of menace to his position in the most obvious fashion. Abner was deliberately murdered by Joab.

Years later, a veteran and hero of perhaps hundreds of battles fought against the savage, idol-worshipping tribes surrounding Israel, Ben-Zeruiah was suddenly face to face with an identical threat to his rank as commander-in-chief of David's troops. This time the danger was mirrored in the person of Amasa, the son of Yeser, a wise, hard-working but hardly as brilliant, general who had served as Absalom's right hand man in the latter's ill-fated attempt to depose his father, and reign in his stead. After the utter defeat of Absalom's rebellious forces at the hand of Joab, mind you, David wished to reconcile Amasa for whom he bore a great degree of admiration by offering him Joab's post. The methodical Joab, unsoftened and undaunted through the years, again took the matter into his own hands and effected a most direct solution. He murdered Amasa.

Let not an erroneous impression be created, however. Joab was no scoundrel. Quite on the contrary, it might even be said that he was a kind man, a magnanimous man. We need but point to the deep commiseration he felt for David, when the latter, bereaved of his eldest son, Amnon, was pining away for the same Absalom who murdered Amnon and whom David had forced into exile for the crime. Joab comprehended the father's heart and by exercising his inimitable tact brought about a reconciliation between the two.

Then again there is something Joab did which would have done honor to a Saint. Having annihilated the enemies of a hostile Amnon, Joab was at the gates of its weak and defenseless capital whose capture would spell total victory. How-

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ever, Joab didn't budge. He dispatched a message to David in Jerusalem to the effect "come quickly and capture the city yourself so that *you* might take the credit for this great victory."

Finally, in exposition of his finer traits there is the story of our sages concerning the Desert refuge Joab maintained for the purpose of resting and feeding weary travellers.

No, Joab was not a callous soldier. He was merely a firm believer in order and discipline. Confusion, indecision, and childish sentiment were abhorred by him. To be in doubt was for him a great source of misery and, consequently, he sought to clean up and make final as many things as he could in the shortest possible time. Absalom hangs by his hair from a tree, alive and trembling. Joab stares at him and sees but one thing: a potential menace to the throne, the possibility of future chaos. He doesn't hesitate for one moment. He kills Absalom. Sheba, Ben Bichri brews trouble and spreads subversive anti-David propaganda. So Joab drops everything and gives chase to the trouble maker. Eventually, he is in possession of the latter's head.

Joab is not merely a mechanical commander of troops, that is to say, a man who has mastered military art, and merely issues orders which he expects to be executed. He is a keen psychologist who knows how to inspire his men and how to play upon their emotions in order to insure victory. Thus, before one of his major battles we hear Joab delivering the following jingoistic speech: "Let us prove strong and courageous for the sake of our people and for the sake of our G-D and the Lord will do as He sees fit."

Joab is a shrewd politician. He is aware of the fact that the rabble is fickle. He knows that an irresolute and helpless ruler breeds distrust and contempt. So even in the midst of David's tragic lamentations, "Absolom my Absolom," Joab speaks harshly and warns the king that his grossly misplaced exhibitions of sentimentality are alienating his own people. When David perseveres, Joab boldly threatens him with open rebellion.

William Shakespeare has portrayed a character which is the perfect antithesis of Ben-Zeruiah. I refer to Hamlet, prince of Denmark, whose woeful weakness of indecision and frailty at the most critical moments led to his inevitable doom. On the other hand, Joab the firm, the fearless, the fastidious, too, found tragedy awaiting him at the end of his journey. But this was not necessarily forcordained as inevitable. Joab just played out his last cards as a good soldier should, and lost. Here, as ever before, it was again his perennial battle to retain his post which dictated his moves.

David is dying. Joab knows that should Solomon ascend the throne his position would no longer be his but Benaiahs, the third candidate for it, since Joab assumed the command. He can't kill Benaiah because for once he has met a man his equal in daring and courage. The canny old campaigner, Joab, launches therefore a movement which has for its end the succession to the throne of Adoniah, David's eldest son. The latter is a fool and Joab merely uses him to achieve his own purpose.

Unfortunately for him, his plans are nullified for the first and last time in his life. Solomon is coronated and imminent death stares the erstwhile commander-in-chief in the eye. But Joab has one more card up his sleeve and again as a good soldier, he does not throw it up in despair. He flees and grabs hold of the altar by its horns. Beniah, however, as said is a man fashioned out of the same mettle as Joab. And what many, many perilous battles did not succeed in bringing about, a single stroke of Beniah's good sword did.

The Last Words of Socrates

By HYMAN CHANOVER

Envisioning his tragic, swiftly approaching end, the dying man usually musters up all the strength left at his command in order to leave with posterity one final wish. The commoner, whose short existence upon the earth has meant nothing more than a cometary pursuit after the material rewards in nature, is satisfied with bequeathing these benefits upon his own flesh and blood. But the man of Ideas, whose mind has been suckling from the infinite and eternal realm of the Intellect, what is the context of his dying whispers? With what does he engage the expectant ears of those at his bedside?

Many a sage has revealed a secret to the world which for a long time clamored for communication with other minds. Many another has stated a precept which might have been the guiding beacon of his life. Still others have obviated petty rivalry among their followers by naming a successor to their thrones. There have been those individuals, on the other hand, from whose mouths has flowed lucid phraseology, the significance of which, however, having evaded even the most intimate of friends. In this last category may be inscribed the immortal name of Socrates.

"Crito, I owe a cock to Aesculapius; will you remember to pay the debt?" Having heard the affirmative reply, the dialectician succumbed to the effects of the hemlock. His mission completed, the gadfly of Athens displayed an unswerving faith in the philosophic life at the cost of his own. Nor did he repine at that which he had always been pursuing—the dissociation of the divinely-illuminated soul from the base, pleasure-seeking body.

As Socrates himself informs us with characteristic irony in the "Apology," the oracle had named him the wisest man in Athens. Would then the true adherent of the contemplative calling find nothing more important at the moment of parting than to order a cock given to the god of cure? There must have doubtless been something more momentous behind these words.

Sir Francis Bacon, in one of his essays entitled "On Atheism," renders his own interpretation of this act. It is his contention that the offering was merely intended to appease the Greeks and to allay any of the fears they might have been entertaining about Socrates' atheistic leaning. Obviously, the theory does not hold water, for Socrates by his own admission was unwaveringly faithful to the Greek tradition, denying not even the supremacy and rule of the demi-gods. We must, therefore, grope more prudently for the evasive solution to our question.

Perhaps Socrates was pointing out the way for his fellow-scholars. Perhaps he was directing them to study the intrinsic values of the Greek mode of life. We are well-acquainted with the fact that the inhabitants of Greece were quite appreciative of moral, political, and *hygienic* perfection. The notions of universal and of the heavens were to them really refined materiality. Immaculateness in physical

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form was to them the stepping stone to compensatory, intellectual rewards. It was only in a healthy body in which the healthy mind thrived. Socrates, as revealed to us in the "Phaedo," was seeking an escape from the trammels his bodily activities knowing well that the next step would mean pure moral essence. Perhaps he was now admonishing his pupils not to follow in the footsteps of the valetudinarians and hypochondriacs of the day who made a ritual practice of their imagined infirmities. To revere the god of healing as he had done might have been the counsel our philosopher was offering. For, it was only through the wholesome and unblemished operation of their physical organs that their mental potentialities would actualize.

A third interpretation now presents itself. It was Phaedo, the narrator of the dialogue, who notified us in the very first few paragraphs that Plato was not present at his master's execution because of illness. All the other ardent followers of Socrates were aggregated about him when he gave tongue to his last meaningful impressions. As his legs were growing stiff, and the hemlock began its incursion into the heart, Socrates must have felt the urge to designate a standard-bearer of the philosophy he had been expounding all his life. Was it not at all likely, then, that his final, coherent syllables contained the name of his successor? Aesculapius was mythologically the son of the god Apollo. There is also a tradition, poetically just, that Plato was born on Apollo's birthday. In fact, history has somewhat deified the most erudite of Socrates' followers by attaching to him the label "Son of Apollo." We already know for a fact that Plato was indisposed on that tragic day. Was it not probable, therefore, that Socrates was ingeniously disposing of two matters at once; wishing his pupil a speedy recovery by means of an offering in his name and proclaiming to the world the sovereignty of Plato, as his successor to the throne of moral, mathematical, and political coagitation? Along with this, he might have indirectly been instructing Plato to pluck up his spirits and not to be disheartened by the fate which usually awaits the visionary.

Prof. Woodbridge has been able to advance a theory in one succint but broadly imaginative sentence. In commenting upon Socrates' final statement, he has simply added: "The great cure had been wrought." Prof. Woodbridge carries his thesis well, for Socrates throughout his eventful life was indeed seeking the "great cure." The master of dialectic was anxious to sever all the bonds which were tying him to terrestrial animation. He was constantly entertaining the desire to become absorbed in the undimmed purity of immortal good and absolute beauty. His soul kept bursting within him for complete assimilation with mind eternal and for an unconditional break with the material darkness of this world. The prayer answered, he was retrieved before his soul had an opportunity to be subjugated to its own corporeal host or to become corrupted through contact with other bodies.

Veblen and Social Change

By MURRAY POVZEA

The field of comparative study is a dangerous one to enter especially in the realm of social sciences. Here, the frequency of overlapping ideas and concepts is so high, that the overzealous student is apt to discover similarities in cases where there is actually no basis for comparison.

This topic, however, needs no apology. Thorstein Bunde Veblen, considered by many as the greatest American social thinker, was also the strongest critic of the present economic order. A substantial portion of his life was spent in analyzing and criticizing the teachings of Marx. His biographer relates that in reply to querulous students he would often remark: "Read Marx. Uncover the roots of the problem."[1] In view of these considerations, there exists not only an excuse but a necessity for a study of this nature.

The topic is not also a new one. The tendency, however, has usually been to "label" the American economist and squeeze him into one category or another.

The attempt of this paper will be to evaluate as objectively as possible the relationship of these two economists without allowing one to overshadow the other. In order to do this successfully, not only must we outline their essential points of agreement, but we must carefully weigh their disagreements as well.

Throughout his life, Veblen was known to be an inexorable opponent of the accepted economics. In his numerous works he attempted to question the preconceptions of their doctrines, which provided the cultural rationalizations of the competitive individualism of the 19th century. As an illustration of his "iconoclasm" we need only turn to his constant emphasis upon the fact that the institution of property-ownership has its basis in social convention. He similarly scoffed at the notion of his productivity for the community's ends. It is interesting to observe what Veblen said of the "theory of marginal utility" which was greeted upon its appearance as the final answer to the Marxist analysis of capitalist production:

> "Marginal utility theory is of a wholly statical character. It offers no theory of a movement of any kind, being occupied with the adustment of values to a given situation and contributes nothing at all appreciable to a theory of genesis, growth, sequence, change, process, or the like in economic life. . . . The acceptance by the economists of these or other institutional elements as given and immutable, limits their inquiry in a particular and decisive way. It shuts off the inquiry at a point where the modern scientific interest sets in."[2]

It was not for naught that he gained the title of "Black Sheep of American Economics," for he, more than any other American economist, pointed to the disastrous antagonism between technological and pecuniary interests, criticized caustically the social relations that degrade the sense of workmanship, and prophecied that the system of business enterprise will enivitably decay.

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[1]Veblen and His America: Dorfman, J.; p. 150.

[2]"The Limitations of Marginal Utility'—Essay published in "What Veblen Taught"; Edited by Wesley C. Mitchell; p. 52.

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Yet, in spite of these points of agreement with Marx, Veblen very often criticized his doctrines sharply in his articles and lectures.

His sharpest attack was levied against the Marxist "labor theory of value" and its concommitant theory of "surplus value." The former he criticized as an offspring of the doctrine of "natural rights."[3] His one proof of the latter charge, however, was wrong, for Marx never *urged* the "natural right" of labor to its full conduct.

The latter theory, he claimed, had no tangible relationship to the determination of the concrete, everyday facts of economic life,[4] something that Marx himself had pointed out.[5] Here again, Veblen never seems to have answered Marx's illustration of the importance of the theory in the study of the fluctuations of the "business cycle."

Veblen also regarded Marx's views on the role of human consciousness and the postulation of "ends" as "unscientific and romantic."[6] This criticism was due mainly to the fact that the American scholar limited science to the objective study of cause and effect. While it is true that science, in its methodology, must confine itself to a description of facts, it also has the right to utilize its conclusions in order to serve man. And if the natural sciences are often applied practically and purposely, how much more true should this be of the social sciences! Veblen's approach limited him to a study of the cause and effect of institutional changes. Marx was interested in something more practical and purposive: an understanding of the processes of history in order to organize and direct them toward conscious and definite ends.

What Veblen should have attempted to show in order to make his claim valid, was that Marx was not empirical; that he derived his conclusions from preconceived notions and "personal" desires. Whether the charge is true or not, he failed to demonstrate.

Marx was necessarily unscientific to Veblen because the latter transferred to the field of history and science the determinism of Darwinism, "a scheme of blindly cumulative causation, essential mechanical."[7] Veblen was an adherent of social Darwinism in its most rigorous form, and it is only due to his rebel nature that this approach, which had previously been utilized to justify the competitive system, became in his hands an instrument of social criticism. Unlike Marx, Veblen neglected the factors of consciousness and purposive struggle in human history, despite his emphasis on the psychological approach to the study of culture. In so far as science is concerned, however, the mechanism of Darwin was later modified by science while the naturalistic approach of Marx is constantly acquiring new scope and significance.

It is from this faulty starting-point that Veblen criticized the dynamic approach of Marxism because "it makes the movement of social progress move on a spiritual plane of human desire and passion and not on the material plane of mechanical and physiological stress. . . .[8] This criticism ignores the dynamics of history which involve the reciprocal interaction of structure and superstructure of the objective and subjective factors.

Veblen's mechanical materialism makes social change a mere "drift of habitua-

[3]See: Essay entitled "The Socialist Economics of Karl Marx and His Followers"—Printed in the QUARTERLY JOURNAL OF ECONOMICS, April, 1906.
[4]Article in the JOURNAL OF POLITICAL ECONOMY—March, 1895, quoted in Thorstein "Veblen and His America," pp. 116-117.
[5]Capital, Vol. III, pp. 181-182, 230.
[6]Same as 3.
[7]Ibid. [8]Ibid. [9]Ibid.

tion"[9] to new conditions, but this, despite its element of truth, cannot explain how men, habituated to the old order, may avoid habituation to a declining civilization and revolt to create a new one. The American economist was partly a victim of the conception of an "immutable human nature," while Marx recognized that as labor changes the outer world, man changes his own nature.

When Veblen claims, as proof of his charge, that the revisionist socialists were amending "Marxism to bring it into consonance with the current scientific point of view,"[10] he is forgetting that the amending itself was unscientific, for it smuggled into Marxism social Darwinism. It was due to the belief in the "inevitability of socialism" that the revisionists abandoned the notion of "revolution" on the assumption that they were gradually to "habituate" themselves into socialism.

As a matter of fact, in 1921 he remarked that the "reformist socialists who depended upon the obsolescence of capitalist ownership by force of natural law have now come to an exasperated conclusion that Bolshevism is putting that preconception out of joint."[11]

The limitations of Veblen's approach prevented consistent and predictive analysis of the forces of social development on his part. While he did foresee the natural decay of the "business enterprise," the prophecy does not necessarily follow from the postulates, as in the case of Marx. Technology, it is true, is a very important factor but it is conditioned by more decisive social relations. The failure to see this prevent Veblen from explaining why the conflict between the forces and relations of production, which he himself exposes, is compatible with the upswing of capitalism and incompatible with its decline. Marx, on the other hand, whether correct or incorrect in his conclusions, explains this phenomenon logically with his "theory of capital accumulation."

For these reasons, Veblen's economics cannot adequately serve the ends of a program of action. He, himself, realized this, it seems, and after the last war, turned from mere social criticism to practical consideration of social reconstruction. He began to explore movements and ideas outside the range of his own philosophy.

It is even interesting to note that Veblen began to sympathize with Bolshevism which he characterized as a "menace to the vested interests and to nothing and no one else,"[12] and insisted that it is necessary to "disallow" and "cancel" all the rights of private ownership. According to Dorfman, Veblen was bitterly disappointed by the ebb in the revolutionary movement after 1920: six months before his death the old rebel said: "Just now communism offers the best course that I can see."[13]

Yet, conceding all these limitations, there is an astonishing series of analyses and ideas in Veblen's writings that are not found in the works of Marx.

Veblen, first of all, delved further into the study of the corporate and financial "superstructure" of modern capitalism, whose significance Marx had largely neglected.

Another important contribution is his concept of "vested interests" which can prove so fruitful as an approach to many problems involving conflicts over matters not wholly economic.

Veblen's analysis of the sense of workmanship and the antagonism which arises

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10Ibid.
11Article: "Bolshevism and the War"—Published in THE FREEMAN, May 25, 1921.
12Article: "Bolshevism Is a Menace—to Whom?"—Printed in the DIAL, April, 1919.
13Thorstein "Veblen and His America"—Dorfman, J.; p. 500.

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between it and the social relations which limit it is undoubtedly an enduring monument.

But it is in the realm of cultural analysis that Veblen is most vital. No one has as clearly revealed the nature of the superstructural manifestations of private enterprise as Veblen in his "Theory of the Leisure Class." Here his penetrating discussion of technology broadens into an emphasis upon its cultural aspects. More than any other social thinker he exposes the impact of technology, both directly and indirectly, in shaping the mores, customs, and conventions of a particular society, especially the present one.

Veblen, himself, however, is partly responsible for the vulgarizations of his ideas by those who claim him as their "intellectual godfather."

It is true that the Technocrats, for instance, *distorted* his conception of social change and forgot his observation that the "technicians must be backed by the aggressive support of the trained working force engaged in transportation and the great primary industries."[14] But Veblen did place too much emphasis upon the technicians being a peculiarly revolutionary force.

Similarly, we find the partisans of institutional economics welcoming him as their own despite the fact that in 1925 Veblen vigorously denounced this approach.[15] No one can deny, however, that their claim was enhanced by the fact that Veblen, while destroying the preconceptions of accepted economic theory, developed no theory of his own. His analysis of institutional changes lends itself to the belief that one may tinker with institutions pragmatically, for there is no guide to action.

Yet Veblen, as we have seen, cannot be separated from the socialist movement. His very conclusions, if not approach, forbid such a decision. In fact, even his criticism of the "labor theory of value" and its consequences was directed from what might be called "the left." In the words of Dorfman, "Veblen was simply trying to free modern socialism or Marxism from any foundations in conventional economics, and thereby to avoid the assaults upon it by conventional economists."[16]

The most appropriate conclusion regarding the relationship of the two economic "giants" would be that Veblen, more than any other American thinker, offers material and ideas of the utmost significance to Marxism.

On the other hand, in respect to the basic economic premises upon which both agree, the concreteness of Marx appears to supplement all that is vital in the writings of Thorstein Veblen.

[14]The Theory of Business Enterprise—Veblen, A.; quoted by Dorfman in "Veblen and His America, p. 447.

[15]Thorstein "Veblen and His America", Dorfman J., p. 489.

[16]Thorstein "Veblen and His America, p. 117.

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